



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Kaf. Ha. Ya. Ay'n. Ssadd.</i> ¹	كَهَيْعَصَ ۝
2. <i>Thekro (Qur'an/mention) (this is), your^t Lord's mercy^w (about) abdabo² (His slave) Zakarriyya (Zachariah).</i>	ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ۝
3. <i>Edb (when/since) [he] called his Lord a khafeyyan³ (profoundly-covert) call.</i>	إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا ۝
4. <i>Said [he]: [O], my Lord, verily I, languished the bone [of] mine; and flared the head hoarily, and not was [I] by invoking You^g my Lord, a misfortunate.</i>	قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ۝
5. <i>And verily I, I feared/knew⁴ the agnates/heirs⁵ of my rear/ beyond⁶ while was^w my woman/wife aa'geran (sterile/ barren)^w; so let-grant [You^s] for me from ladonka⁷ (directly and possessively from You^g) a wa'leyan (guardian/ successor).</i>	وَلَنِي خِصْفٌ مِّنَ الْمَوَالِي مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا ۝
6. <i>Inherits me [he] and [he] inherits from Ya'qooba's (Jacob's) aa'ley⁸ (family/ house/ kin); and let-make him [You^s] my Lord radhey⁹ (he who is gratified while being gratifier to You^g).</i>	يُرِثْنِي وَيَرِثُ مِنِّي عَالٍ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا ۝
7. <i>O, Zakariyya (Zachariah): verily¹⁰ We nobashshe-roka¹¹ ([We] tell you^g pleasant tidings) by a ghola'men¹² (boy), his name (is) Yabya (John); not made [We] for him of before a sa'meyyan (name-compeer/ identical name).</i>	يٰۤزَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِن قَبْلُ سَمِيًّا ۝

¹ See the *Lexicon* attached to this Translation for commentary!

² The word “abdabo” = “His slave,” the denotation of the word “slave” is vastly contradictory with respect to Allah vis-à-vis the humans! “Slavery”= ownership” of an entity by Allah means that entity is absolutely free from any other ownership by anyone else! See the *Lexicon* attached to this Translation for an elaboration!

³ The word “خفياً” is more than *secretly* or *privately* as it signifies *hidden secrecy* in the sense of *greater concealment*. The Qur'an says: “He Knows: the secret and the more hidden” (S 22:7). Thus, *profoundly* is used here to *intensify* “covert” to convey the *depth* of such *covert*ness!

⁴ Linguistically the word “خاف” carries dual meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

⁵ The word “الموالي” the “successors” could also mean the immediate inheritors! See *اللسان*!

⁶ The word “وراء” in “ورائي” means:

(1) “القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: ويدررون وراءهم الآخرة.”

(2) “بعد الخلف، فخلق الشيء هو مؤخرته: مثلاً وراء الأكمة.” أي بعدي و بعد خلفي

(3) ولد الولد. So, here (2) seems to apply!

⁷ The word “لدن” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدن” which closer spatially and more specific! So, “directly and possessively from” (You) seems to indicate such *closeness*! See *اللسان*!

⁸ The word “آل” has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs or the notables of a family, (4) the followers of a certain leaders! It is used to *ennoble* and *dignify*.

⁹ The word “radhey⁹”= “رضياً”= noun meaning: *he who is gratified while being a gratifier himself to You*

¹⁰ The proclaiming is surely from Allah, through the Arch Angel Gabriel, who carried the message! See (S3:39).

¹¹ See the *Lexicon* attached to this Translation for bashashara/youbashsharo/ mubasheran= يبشراً/ يبشراً/ يبشراً

¹² The word “ghola'men” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/ slave.

8. Said [he]: [O], my Lord wherefrom ¹³ (to) be for me a <i>gholamon</i> (boy), while my woman was <i>aa'geran</i> (sterile/-barren) ^w and <i>qad</i> (already and affirmatively) I attained of the agedness a terminus ¹⁴ .	قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَاْنَتْ أَمْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿٨﴾
9. Said [he] (the angel): like <i>tha'leka</i> (he-that-afar-it/that) said your ^t Lord, he/it ^{x15} (is) on Me easy while <i>qad</i> (already and affirmatively) I created you ^g of before while not <i>tako</i> ¹⁶ ([you ^s] were) a thing.	قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَيْنٍ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكْ شَيْئًا ﴿٩﴾
10. Said [he]: [O], my Lord let-make for me an <i>Aya'tan</i> ^w (sign); [He] said ¹⁷ : your ^t <i>Aya'ta</i> ^w (= <i>Aya'tan</i> ^w) (is) that not you ^g talk to the mankind three nights (while [you ^s] are) soundly ¹⁸ (normal).	قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ ءَايَتُكَ أَلَّا تَكَلَّمَ النَّاسُ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾
11. So [he] exited on his people from the niche and [revealed] ¹⁹ [he] to them that: <i>sabbe'ho</i> ²⁰ (let-say [you ^f]: <i>subhana Allah</i>) <i>bukratan</i> ²¹ (at beginning of morning) and <i>asbeyyan</i> ²² (at beginning of night).	فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾
12. O, <i>Yahya</i> (John): let-take [you ^s] the book by strength ²³ ; and We gave him the rule ²⁴ <i>ssabeyyan</i> ²⁵ (while being a child).	يَسْجَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ وَأَتَيْنَاهُ الْحُكْمَ صَبِيًّا ﴿١٢﴾
13. And <i>bananan</i> ²⁶ (mercy/ dignity/ and prestige) from <i>ladon</i> ²⁷ (directly and possessively from) Us, and <i>zakatan</i> ^{w28} (he being blessed and praised by Allah) ^w and [he] [was] <i>tageyya</i> (he being reverential guarder against Allah's displeasure).	وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ﴿١٣﴾
14. And <i>barran</i> ²⁹ (he who is vastly and constantly dutiful) by his both begetters (parents) and not was [he] a <i>jabbaren</i> (vigorous compeller/ever contumacious stubborn) <i>a'sseyan</i> (iterative disobeyer).	وَبَرًّا بِوَلَدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ﴿١٤﴾

¹³ The word “أَنَّى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

¹⁴ The word “عَتَا” in “عَتِيًّا” has five distinct meanings: (1) became arrogant, (2) recalcitrated, (3) strongly disobeyed, (4) intrepidly-corrupting, and (5) ended! In this case, “عَتِيًّا” = “عَتَا” = “النهائية، وكل شيء قد انتهى فقد عَتَا”، see اللسان! So, “عَتِيًّا” is terminus, i.e. to say reached ungovernable state with respect to age!

¹⁵ The pronoun “هُوَ” could stand for “the matter, the truth,” as most likely or it could refer to the “boy!”

¹⁶ *Tako*=*ta'kon*, shortened for resoluteness and assertiveness.

¹⁷ The saying is from Allah, by inspiration! See الطبري!

¹⁸ That is to say “talk not” while you are rather soundly (perfect), i.e. adverbial! See احمد الحلب!

¹⁹ The word “أَوْحَى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!

²⁰ The phrase “*subhana Allah*,” means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around!

²¹ The word “*bukratan*”= “بُكْرَةً” adjective noun meaning beginning of the morning!

²² The word “*asbeyyan*”= “عَشِيًّا” adjective noun meaning beginning of the night.

²³ That is in seriousness!

²⁴ That is possession of sound understanding effecting just judgment all around!

²⁵ The word “*sabeyyan*”= “صَبِيًّا” has several meanings: (1) from birth through two or three years of age, (2) from birth until the mustache is clearly apparent, (3) from birth until old age! See اللسان!

²⁶ The word “*bananan*”= “حَنَانًا” means: (1) mercy, (2) provision, (3) blessing, (4) awe, (5) dignity, and (6) prestige. See اللسان! Thus, *Yahya* (John) was give by Allah the Judgment (in the preceding *Ayah*) as well as all the aforesaid items (1) through (6) stated in this footnote!

²⁷ The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ” thus, “لَدُنْ” which closer spatially and more specific! So, “directly and possessively from” (Us) seems to indicate such closeness! See اللسان!

²⁸ The word “زَكَاةً” here Allah has made him purified and blessed in all aspects. See القرطبي!

²⁹ The word “*barran*”= “بَرًّا” is masculine subjective noun meaning more than “بَارٌّ” as “بَرًّا” means vastly and constantly dutiful one!

15. And peace on him day[he] (had been) born and day[he] dies and day[he] (is to be) resurrected ³⁰ bayyan (living-/alive).	وَسَلِّمْ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾
16. And let-mention [you ^s] in The Book: Mariama (Mary) edh (when/since) intabathat (had self secluded-she ^y) from her family ^w (to) an eastern place.	وَأَذْكُرْفِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾
17. So ittakbathat ³¹ (took-she ^y and made) of beside/-before them a veil ³² ; so We sent to her Our Rooha (Arch Angel Gabriel) so [he] resembled for her an arrantly ³³ human.	فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾
18. Said she ^y : verily I refuge by Ar-Rahman from you ^g en (if) you ^g were a ta'qeyya (a reverential guarder against Allah's displeasure).	قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾
19. Said [he]: verily only I am your ^y Lord's messenger to grant [I] for you ^y ghola'man ³⁴ (boy) zakeyan (he who is righteous and strives to purify/ befit/ suits himself and others).	قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾
20. Said she ^y : wherefrom ³⁵ (to) be for me agholamon* (boy) while not yamsas (touched/ come-on to/ had sexual relation with) me a human and not ako ³⁶ (was [I]) a harlot.	قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾
21. Said [he]: like tha'leka (he-that-afar-it/that) said your ^y Lord he/it ³⁷ (is) on Me easy, and to [We] make him an Aya'tan ^w (miracle/ sign/ proof) for the mankind and a mercy ^w from Us, and [was] a matter maqdbeyya ³⁸ (it is a matter: ordained/ inevitably/ fulfilled/ coming to pass).	قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَى هَيْنٍ وَلَنَجْعَلَ لَآيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا ﴿٢١﴾
22. So conceived-she ^y / bore-she ^y him than intabathat (had self secluded-she ^y) by him place qasseyyan ³⁹ (far-off place).	فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٢﴾
23. Then ajaa'aba ⁴⁰ (coerced her), the childbirth-pangs, to the date-palm ^w trunk ⁴¹ ; said she ^y : yalayta (O, for a longing that) I, died I before this and I was an oblivion manseyya ⁴² (that which had been forgotten/ used menstrual pad).	فَأَجَاءَهَا الْمَخَاضُ إِلَى جُذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ﴿٢٣﴾
24. So [he] called her from under her: that [let]-not sadden you ^y qad (already and affirmatively) made your ^y Lord under you ^y sareyan ⁴³ (the chosen/ a rivulet).	فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾
25. And let-shake you ^y to you ^y by the date-palm's ^w trunk	وَهَزَى إِلَيْكِ بِجُذْعِ النَّخْلَةِ

³⁰ The word “بُعث” in “يُبْعَثُ” carries several meanings, among them: sent, arouse, resurrected, missioned, and prompted!

³¹ The word “اتخذت” from “الِاتخاذ” which is “اِفْتَعَال” for “الِاتخاذ”, as stated in لسان العرب; therefore, “اتخذت” is always taking and presuming something about at was taken! Thus, it is not just the mere taking!

³² The word “حجاب”= “veil,” a means which provides an apparently respectable cover for private activities!

³³ The word “arrantly” for “سويًا” is adverbial because it is qualifying an indefinite noun “human”= “بشرًا” Clearly, “arrantly” means completely such, all-around perfect, as such a “messenger” is from Allah!

³⁴ The word “ghola'man”/ “ghola'mon” means: (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/ slave.

³⁵ The word “أنى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

³⁶ Tako= ta'kon, shortened for resoluteness and assertiveness.

³⁷ The pronoun “هو” could stand for “the matter, the truth,” as most likely but it could refer to the “boy!”

³⁸ The word “maqdbeyya”= “مقضيًا” is an objective noun.

³⁹ The word “قصيًا” means a considerably far, or far-off, not just simply far!

⁴⁰ The word “أجاء” means coerced, as “أجاءه الى الامر اي اضطره اليه,” that is coerced him to it! See لسان!

⁴¹ Clearly a “date-palm trunk” is a date-palm-tree-trunk without a head or a stump!

⁴² “Manseyya”= “منسيًا” is an objective noun, meaning that which had been forgotten/ used menstrual pad! See لسان

⁴³ Said Ibn Abbas may Allah be pleased with both, of him and his father, “سري” is rivulet! But also in Arabic “السري”= “الخيار,” i.e. the “chosen,” see لسان!

[it ^w] ⁴⁴ successively-drops ⁴⁵ on you ^y dates <i>janeyyan</i> (fresh/tender).	تُسْقِطُ عَلَيْكَ رُطْبًا جَنِيًّا ﴿١٥﴾
26. So let-eat you ^y and let-drink you ^y and <i>qurrey</i> ^{w46} (let-cool your ^y eye to be without tears [you ^y]) ^w an eye ^w ; then if [you ^y] assuredly see of the human an <i>abadan</i> ⁴⁷ (lone/any-one) then let-say you ^y : verily I, vowed I for <i>Ar-Rahmaney</i> a fast, sonever[I] speak today(to) a human.	فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَلَمَّا تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿١٦﴾
27. Then <i>atat</i> ^w (came/came out) ^w by him (to) her people carrying ^w him; said they ^z : O, Maraimo (Mary) <i>laqad</i> (verily, already and affirmatively) came-you ^y a thing <i>fariyya</i> ⁴⁸ (a forged and a strange fabrication).	فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَمْرُؤٌ لَقَدْ جِئْتَ شَيْئًا فَرِيًّا ﴿١٧﴾
28. O, Haroona's (Aaron's) sister: neither [was] your ^r father an ill-em'ra'a ⁴⁹ (mature/perfect manliness possessor) and nor was your ^y mother a harlot.	يَتَّخَذَ هَرُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا ﴿١٨﴾
29. So pointed-she ^y to him; said they ^z : how (can) we talk (to) whom ^p [he] [was] in the cradle, a child.	فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿١٩﴾
30. Said [he]: verily I am Allah's <i>abdo</i> ⁵⁰ (slave); <i>aa'taney</i> ([He] accorded) me the book and [He] made me a prophet.	قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٢٠﴾
31. And [He] made me <i>mubarakan</i> ⁵¹ (one who is blessed) wherever ⁵² I was; and [He] enjoined me by ⁵³ the Prayer ^w and the <i>Zakatey</i> ^{w54} (prescribed percentage of personal possessions) ^w while/when ^o I bided <i>hayyan</i> ⁵⁵ (living-/alive).	وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٢١﴾
32. And <i>barran</i> ⁵⁶ (he who is vastly and constantly being dutiful) by my begetter-mother ⁵⁷ and not made me [He] <i>jabbaren</i> (vigorous compeller/ever contumacious stubborn) misfortunate.	وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٢٢﴾
33. And the peace(is) on me, day I (had been) born and day I die and day [I am] (to be) resurrected ⁵⁸ <i>hayyan</i> (living-/alive).	وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٢٣﴾

⁴⁴ This is another *Ayah* (marvel, sign, proof) for her to *she* be able to “shake” an apparently “headless and without a stump” date-palm trunk and it *churns* for her “fresh ripe dates!”

⁴⁵ The word “تساقط” means *successively* dropping, not just simply drops or dropping!

⁴⁶ The expression “*qarrey an eye*” = “*قَرَّى عَيْنًا*” is an Arabic *tongue* expression meaning: cool your eye, have it without tears in comfort and contentment, because it found what it exactly longed for!

⁴⁷ See the *Lexicon* attached to this Translation regarding “*أحد*!”

⁴⁸ The word “*fariyya*” = “*فَرِيًّا*” means that thing which is *forged and strange fabrication*!

⁴⁹ See the *Lexicon* attached to this Translation for the differences between: the man = *الرجل* و, the human = *الإنسان* و, the person = *الشخص* و, the *mar'o* = *المرء*, being the *mature/perfect manliness possessor*! Although in English the word “one” seems to be an acceptable *approximation* for “*المرء*,” the *Lexicon* explains why we cannot use this seemingly *acceptable* way!

⁵⁰ The word “*abdo*” = “slave,” the *denotation* of this word is *vastly paradoxical* with respect to *Allah vis-à-vis* the *humans*! See the *Lexicon* attached to this Translation for an elaboration!

⁵¹ The word “*mubarakan*” = “*مُبَارَكًا*” is an objective masculine noun meaning: he who is blessed!

⁵² The particle “*ما*” is “*إسم أو أداة شرط*,” = *conditional noun/particle* = wherever! See *إعراب القرآن، لمحمود صافي* and *الذر المصون، لـ أحمد الحلب*!

⁵³ That is to adhere to and maintain!

⁵⁴ See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its *implications*!

⁵⁵ That is as long as I continue living!

⁵⁶ See footnote 29 above regarding “*إبراً*”

⁵⁷ The word “*وَالِدَتِي*” = my “*begetter-mother*” whereas “*أُمِّي*” = my “*mother*!”

⁵⁸ See footnote 30 above regarding *أُبْعَثُ*!

34. <i>Tha'leka (be-that-afar-it, that) (is) Esa (Jesus) Mariama's (Mary's) son, The Right's say^x (that) which^x (is) in it^x they^z dubitate.</i>	ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۖ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾
35. Not [was] for Allah to <i>yattakhetha</i> ⁵⁹ (<i>takes and makes</i>) [He] of a child; <i>subhana</i> ⁶⁰ (<i>Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of</i>) Him, <i>edha</i> (<i>when/whereas</i>) judged [He] a matter, then verily only [He] says for it ^{x61} : let-be [you ^s] so [it ^x] is.	مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ ۚ إِذَا قُضِيَ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٥﴾
36. And verily Allah (<i>is</i>) my Lord and your ⁿ Lord; so let-worship Him you ^z ; this (<i>is</i>) <i>Sseratton</i> (<i>road/way</i>) straight.	وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾
37. So differed the parties from among them; so <i>waylon</i> ⁶² (<i>lengthy: woe/bane/valley in Hell</i>) for whom ^r disbelieved they ^z of a scene (<i>of</i>) a great day.	فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾
38. Letsound-off [you ^s] by them and let-sight [you ^s] through ⁶³ day ya'to ^x (<i>they^z appear before</i>) ^x Us; but the <i>dha'lemoona</i> (<i>injustice-doers</i>) today (<i>are</i>) in a misguidance manifest.	أَسْمِعْهُمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنَ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٣٨﴾
39. And let warn them [you ^s] (<i>about</i>) The <i>Hasra'te</i> ^{w64} (<i>ardent contrition</i>) ^w Day, <i>edh</i> (<i>when/since</i>) the matter (<i>had been</i>) judged/finished ⁶⁵ while they (<i>are</i>) in heedlessness ^w while they believe not.	وَأَنْذَرَهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾
40. Verily We inherit the Earth ^w and whom ^a (<i>are</i>) on it ^w ; and to Us (<i>are to be</i>) returned they ^z .	إِنَّا لَنَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَالَيْنَا يُرْجَعُونَ ﴿٤٠﴾
41. And let-mention [you ^s] in The Book <i>Ebraheema</i> (<i>Abraham</i>); verily he [was] <i>Sseddeyqan</i> ⁶⁶ (<i>he who is indeed stedfast affirmer and always practicer of the truth</i>) a prophet.	وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ ۖ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤١﴾
42. <i>Edh</i> (<i>when/since</i>) [he] said for his father: O, my father, wherefore [you ^s] worship what [he/it ^x] hears not and discerns [he/it ^x] not and [he/it ^x] enriches not a'n (<i>regarding</i>) you ^g a thing.	إِذْ قَالَ لِأَبِيهِ يَأْتِبِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾
43. O, my father: verily I <i>qad</i> (<i>already and affirmatively</i>) came (<i>to</i>) me of the knowledge what came not (<i>to</i>) you ^g ; so <i>ettabe'aney</i> (<i>let-closely-follow me</i> [you ^s]), [I] aright-	يَتَأْتِبِ لِي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ

⁵⁹ The word “إِتَّخَذَ” from “الِإِتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِإِتَّخَاذَ” as stated in لسان العرب; therefore, “إِتَّخَذَ” is *always taking and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

⁶⁰ The word “subhanabo”= “سُبْحَانَهُ” has *no* English equivalent! The word is made up of two parts: “subhana” and the pronoun “ho”= “Him!” Wherever the word “subhana,” or its associates/inflections (such as “سُبْحَانَ” or “سُبْحَانُكَ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render “subhana”= “سُبْحَانَ” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*!

⁶¹ The letter “ل” in “له” is congruent or corresponding to “to” See, مغني اللبيب for the twenty meanings of “ل”

⁶² Waylon is an Arabic word that has three distinct meanings: (1) *lengthy: woe, bane*; (2) a valley in the Hell Fire with *intense* heat that it melts everything that comes into it; (3) *ruin*.

⁶³ The expressions “sound off” and “sight through” are lofty and elegant Arabic tongue expressions to mean: how *rather strong* hearers and *keen seers* the one(s) in reference on the Day of Judgment!

⁶⁴ The word “Hasrata”= “حَسْرَةٌ” is “أشد الندم” see التاج! Thus we *qualify* the word “contrition” by *ardent* to indicate such *strength* of contrition!

⁶⁵ That is in the sense of “a done deal”

⁶⁶ See the *Lexicon* to this Translation for this important word!

guide you ^g <i>Sserattan</i> (road/way) even.	صِرَاطًا سَوِيًّا ﴿١٢﴾
44. O, my father: let-not worship [you ^s] the Satan; verily the Satan [was] for <i>Ar-Rahma'ne asseyyan</i> (ever-disobeyer).	يَتَّيَّبِتْ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿١٣﴾
45. O, my father: verily I fear/know ⁶⁷ that touches-/betides you ^g a torment from <i>Ar-Rahma'ne</i> , so [you ^s] be for the Satan a <i>wa'leyan</i> ⁶⁸ (guardian/ally).	يَتَّيَّبِتْ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿١٤﴾
46. Said [he]: are a wisher ⁶⁹ you ^s a'n (off) my <i>aaleha'ta</i> (deities), O, <i>Ebraheemo</i> (Abraham); la'en (indeed if) [you ^s] desisted not ⁷⁰ , surely <i>arjumo</i> ⁷¹ ([I] stone/banish-/curse) assuredly you ^g ; and let-forsake me [you ^s] <i>ma'leyyan</i> ⁷² (extendedly).	قَالَ أَرَأَيْبُ أَنْتَ عَنْ آلِهَتِي يَتَّبِرْهُمْ لَنْ لَمْ تَنْتَهِ لِأَرْحَمْنَكَ وَاهْجُرْنِي مَلِيًّا ﴿١٥﴾
47. Said [he]: peace (be) on you ^g ; shall <i>astaghfero</i> ⁷³ ([I] seek forgiveness) [for] you ^g (from) my Lord; verily He [was] by me <i>bafeyya</i> ⁷⁴ (bounteous and hospitable).	قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿١٦﴾
48. And I (shall) seclude (myself from) you ^c and what you ^z invoke of lesser than/without Allah and invoke [I] my Lord; <i>asa</i> (craving a deed beyond one's means/may) that not [I] be by invoking my Lord a misfortunate.	وَأَعْتَرَلَكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَى أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿١٧﴾
49. So <i>lamma</i> (when/whence) [he] secluded (himself from) them and what worship they ^z of lesser than/without Allah, We granted for him <i>Is-haqa</i> (Isaac) and <i>Ya'agooba</i> (Jacob); and each We made a prophet.	فَلَمَّا أَعْتَرَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿١٨﴾
50. And We granted for them of Our mercy ^w ; and We made for them a tongue (of) truth, <i>Aleyyan</i> ⁷⁵ (of high status and credibility).	وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿١٩﴾
51. And let-mention [you ^s] in The Book <i>Mosa</i> (Moses); verily he [was] <i>mukhlasan</i> ⁷⁶ (he who was selected and saved) and [was] a messenger-prophet.	وَأَذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ﴿٢٠﴾
52. And We called him from the <i>Ttoo're</i> (mount) the right/auspicious side ⁷⁷ ; and We neared him (as) a <i>najjeyyan</i> (secret-conferee).	وَنَنْدِيْنَهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ﴿٢١﴾

⁶⁷ Linguistically the word “خفت” carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

⁶⁸ The word “وليًا” has several meanings, among them: ally, friend! See اللسان!

⁶⁹ The word “wisher”= “رغب” is rooted in the word “ارغب” However, the word “رغب” assumes different meaning, depending on how it is prefixed by various prepositional articles! For example: “رغب” not prefixed by any article=wish, like! However, “رغب عن”=wisher off, shunner, or “رغب في”=likes, or “رغب إلى”=asked and beseeched, or “رغب ب”=prefers!

⁷⁰ See the Lexicon attached to this Translation regarding the effect of the particle “لم” which changes the present tense to a past tense!

⁷¹ The word “رجم” has several meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed!

⁷² The word “مليا” is an adverbial construct, see إعراب القرآن، لمحمود صافي، meaning: a long while, hence extendedly!

⁷³ The word “استغفر” = “اطلب الغفران” = “[I] seek forgiveness!” In English there is no seemly way to say: “استغفر” per se! So I settled for saying: “[I] seek forgiveness!”

⁷⁴ The word “حفيًا” has at least three distinct meanings: (1) he who is very bounteous in hospitality towards another, (2) he who inquires deeply to be very profoundly familiar about some one, and (3) he who shows his great pleasure and approval towards some one. See اللسان!

⁷⁵ That is they have an excellent repute throughout all faiths, speaking ever highly of them!

⁷⁶ The word “mukhlaseen” is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provide safety and security from any punishment!

53. And We granted for him of Our mercy ^w his brother Haroona (<i>Aaron</i>) a prophet.	وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٣﴾
54. And let-mention [<i>you</i>] ^s in The Book <i>Ismaela</i> (<i>Ishmael</i>); verily he [<i>was</i>] <i>ssadiqa</i> (<i>always-truth-enforcer</i>) the promise; and [<i>was</i>] [<i>he</i>] a messenger-prophet.	وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿٥٤﴾
55. And [<i>he</i>] [<i>was</i>] commanding his family ^w by the Prayer ^w and the <i>Zakatey</i> ^{w78} (<i>prescribed percentage of personal possessions</i>) ^w ; and [<i>he</i>] [<i>was</i>] <i>enda</i> (<i>by munificence of, by Rule of</i>) his Lord a <i>mardheyyan</i> ⁷⁹ (<i>he who is contented because he contented his Lord</i>).	وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾
56. And let-mention [<i>you</i>] ^s in The Book <i>Idreesa</i> (<i>Idris</i>); verily he [<i>was</i>] <i>sseddeyqan</i> ⁸⁰ (<i>he who readily believes or he who is indeed steadfast affirmer and ever truth practicer</i>) a prophet.	وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٦﴾
57. And We elevated him a place <i>Aleyyan</i> (<i>high status</i>)	وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾
58. Those, whom ^r <i>an'ama</i> ⁸¹ (<i>graced bounteously and ennoblingly the most desirable and delighting boons of</i>) Allah on them of the prophets of Adam's progeny ^{w82} and of whom ^r carried We with <i>Noohen</i> (<i>Noah</i>) and of <i>Ebraheema's</i> (<i>Abraham's</i>) progeny ^w and Israel's and of whom ^a We aright-guided and <i>ejtaba</i> (<i>favorably and directly selected</i>) We; if (<i>being/ to be</i>) recited on them <i>Ar-Rahman's Aya'te</i> ^w (<i>messages</i>) they ^z tumbled <i>sujjadan</i> ⁸³ (<i>kontowing they</i>) and weepingly.	أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرَوْا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾
59. Then succeeded of after them successors (<i>who^r had</i>) wasted they ^z the Prayer ^w and <i>ettaba'ao</i> (<i>closely-followed they^z</i>) the desires ^w ; so will <i>yalgona</i> (<i>meet they^z</i>) a <i>ghayya</i> ⁸⁴ (<i>misguidance/ straying because of fallacious belief resulting in disappointment</i>) / <i>Styx</i> (<i>river in Hell</i>).	خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا ﴿٥٩﴾
60. Except whom ^p [<i>he</i>] repented and [<i>he</i>] believed and [<i>he</i>] worked righteously, then those they ^z enter the Paradise ^w and not <i>youdhblamona</i> ⁸⁵ (<i>to be curtailed they^z</i>) a thing.	إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٠﴾

⁷⁷ Commentators of The Qur'an have *more* than a single meaning for the word "الأيمن" and the language supports such multiple meanings! Besides the "right side," of *Mosa* (*Moses*) there is the "auspicious side" = the "blessed side" = the "good omen side!" Hence, the above rendition as: "the right/auspicious side!"

⁷⁸ See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its implications!

⁷⁹ The word "*mardheyya*" = "مرضيا" is a masculine subjective/objective noun meaning: he who is contented because he made his Lord contented with him as he followed his Lord's prescriptions and proscriptions!

⁸⁰ The word "*sseddeqan*" = "صديقا" is masculine noun meaning: he who readily believes or he who is indeed steadfast affirmers and ever practicer of the truth

⁸¹ See the *Lexicon* attached to this Translation for the word "أنعم"

⁸² The word "ذرية" linguistically has double meaning: (1) ancestry or (2) progeny! See اللسان! Clearly in this context progeny is what applies! Also the word progeny is both plural and singular or progenies; clearly here it is the descendants which are in reference!

⁸³ The word "سجدا" = "*sujjadan*" is an adverbial construct and "بكيًا" is "عظفا عليه" = "copulative, on it," hence "weepingly!" In other words showing how they were? They were: "سجدا" = "*sujjadan*" and "بكيًا" = "weepingly!" See إعراب القرآن، لمحمود صافي

⁸⁴ The word "الغي" = "الضلال المبني على اعتقاد فاسد نتج عنه خيبة" that is the *misguidance/ straying because of a fallacious belief resulting in a disappointment*! See اللسان والراغب!

⁸⁵ The word "يظلمون" has myriads of meanings, among them: *curtailed* or *diminished*, as in this *Ayah*!

61. <i>Adnen's</i> (Eden's) ⁸⁶ Paradise/Gardens ^w that promised <i>Ar-Rahman</i> His <i>ebada</i> (worshippers/ submitters/ slaves) by the invisible; verily He, His promise [was] <i>ma'ateyyan</i> ⁸⁷ (it assuredly always comes to pass).	جَنَّتِ عَدْنِ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا ﴿٦١﴾
62. Not hear they ^z in it ^w a frivolity, except peace; and for them their <i>rez'qo</i> ^x (provision/ victuals for sustenance) ^x in it ^w <i>bukratan</i> (at beginning of morning) and <i>asheyya</i> (at beginning of night).	لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَهُمْ فِيهَا فِي بُكْرَةٍ وَعَشِيًا ﴿٦٢﴾
63. <i>Telka</i> ^w (she-that-afar-it ^w / those ^w) (is) the Paradise ^w which ^u We bequeath, of Our <i>eba'de</i> (worshippers/ submitters/ slaves) whom ^p [was] <i>taqeyya</i> ⁸⁸ (he who is reverential guarder against Allah's displeasure).	تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًا ﴿٦٣﴾
64. And not <i>natanazzal</i> o ([we] iteratively descend) except by your ^t Lord's command; for Him what (is) between our hands ^{w89} and what (is of) our behind and what (is) between <i>tha'leka</i> (he-that-afar-it/ that); and not [was] your ^t Lord <i>na'seyyan</i> ⁹⁰ (having disremembrance-infinitely).	وَمَا نَنْتَزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًا ﴿٦٤﴾
65. The Heavens ^w and the Earth's ^w Lord and what (are) between [them] both. So let-worship Him [you ^s] and <i>issttabir</i> (let-acquire ⁹¹ [you ^s]) patience for His <i>ebada'te</i> (worship/ servility-to-Him); do [you ^s] know for Him a <i>sa'meyyan</i> (name-compeer/ name-identical/ similar).	رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًا ﴿٦٥﴾
66. And says the mankind: if whenever ⁹² I died surely will <i>okbrajo</i> ([I] be emerged/ produced) <i>hayyan</i> (living/ alive).	وَيَقُولُ الْإِنْسَنُ أَإِذَا مَاتَ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾
67. Does not remember the mankind (that) surely We created him of before, while not was [he] a thing.	أَوَلَا يَذْكُرُ الْإِنْسَنُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكْ شَيْئًا ﴿٦٧﴾
68. So by your ^t Lord: verily [We] assuredly ⁹³ throng them and the Satans; afterwards surely <i>nahdhoranna</i> (We assuredly predeterminedly vis-à-vis time and place present) them around Hell ^w kneelingly.	فَوَرَبِّكَ لَنَحْشُرَنَّهُم وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًا ﴿٦٨﴾

⁸⁶ The word “عدن” is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the “عدن” is center of Paradise! According to Abdullah Ibn Omar, “عدن” is a palace in Paradise enters it but a prophet, seddique, or martyr!

⁸⁷ The word “ma'ateyya”= “مَأْتِيًا” masculine objective noun, meaning: surely comes to pass!

⁸⁸ The word “taqeyya”= “تَقِيًا” is a masculine noun meaning: he who is guarder against Allah's displeasure by adhering to His criteria of prescriptions and proscriptions!

⁸⁹ The expression: “between our hands” is an Arabic tongue expression meaning a head of us, or in front of us!

⁹⁰ The word “نسيًا”= “disremembrance infinitely,” as the word “نسيًا” is masculine infinitive noun denoting intensity with several meanings, among them: (1) “repetitive forgetter,” (2) the infinitive noun of the word disremember! Clearly, (1) is inapplicable! With respect to (2), in Arabic when the infinitive nouns are used they are to absolutely intensify the action of their respective verbs! Thus, in this case there is negation of the infinitive noun of the verb, i.e. the concept of disremembrance with-regard to Allah is null and non-existent! Clearly, in the case of Allah absolutely not fit for Him to forget, small or big, in any way, form, shape or degree! Exalted He is far above any forgetting associated to Him in any sense! However, “forget” in the sense intendedly not to pay attention that is correct! As Allah's ire some time is expressed by not paying attention to whomever He ired against- may Allah preclude us from such a condition.

⁹¹ The word “اصطبر” means acquirer patience or he who was being tested for his patience or acquiring it.

⁹² The particle “إِذَا” is “إِسْمٌ أَوْ أَدَاةُ شَرْطٍ”= conditional noun/particle= whenever!

⁹³ The “لَ” in “لَنَحْشُرَنَّهُمْ” and “لَنُحْضِرَنَّهُمْ” are juratory-“لَ”= “لِلْقَسَمِ” amounting to= “التأكيد,” i.e. affirmation, expressed here by “assuredly”.

69. Afterwards surely assuredly ⁹⁴ [We] wrest of each sect ^w /faction ^{w95} which (is of) them harder on Ar-Rahma'ne a recalcitrance.	ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا ﴿٦٩﴾
70. Afterwards assuredly ⁹⁶ We (are) knowinger by whom ^r they (are) worthier by it ^w sselleyya ⁹⁷ (broiling/ burning).	ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾
71. And en (not) of you ^b except wa'redo (incomer/ arriver to) it ^{w98} ; (that) [was] on your ^t Lord an imperativeness maqdhē-yya ⁹⁹ (it is a matter: ordained/inevitably fulfilled-/coming to pass).	وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧١﴾
72. Afterwards nonajjeey ([We] iteratively deliver) whom ^r ettaqaw (they ^z reverentially guarded not to displease Allah) and [We] let the dha'lemeena ¹⁰⁰ (injustice-doers) in it ^w (set) kneelingly.	ثُمَّ نُنجِي الَّذِينَ اتَّقَوْا وَنُذِرُ الظَّالِمِينَ فِيهَا جِثًّا ﴿٧٢﴾
73. And if (to be/ being) recited on them Our evident ^w Aya'te ^w (Qur'anic statements) said who ^r they ^z disbelieved for whom ^t believed they ^z : which (of) the twain parties khayron (choicer/ superior/ worthier) a residence and absa'no ¹⁰¹ (perfecter and beautifuler) a club-fellowship ¹⁰² .	وَإِذَا تَتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَيُ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾
74. And how-many ¹⁰³ We perished before them of a generation, they (were) absa'no ¹⁰⁴ (perfecter and beautifuler) a furnishings and a re'ayaan (beautiful appearance).	وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرَءِيًّا ﴿٧٤﴾
75. Let-say [you ^s]: whoever [he] [was] in the misguidance-she ^y then let extend to him Ar-Rahma'no an extension, until edha (when/ whereas) saw they ^z what they ^z (were being) promised: either the torment ^x or The Hour ^w ; then they ^z shall know who ^p he (is in) an eviler place and a weaker soldiers.	قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا ﴿٧٥﴾
76. And augments Allah whom ^r ihtadaw (they ^z found and accepted the aright-guidance), an aright-guidance and the ba'qeya'te ^w (ever endurers) ^{w105} the righteous ^w (are) khayron (choicer/ superior/ worthier) enda (by munificence of/ by Rule of) your ^t Lord a reward and khayron maraddan (forthwith-return).	وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَتُ الصَّالِحَتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا ﴿٧٦﴾
77. Have then seen you ^g whom ^a [he] disbelieved by Our Aya'te ^w (Qur'anic statements), and said [he]: surely (shall be) assuredly ¹⁰⁶ given [I] a possession and children.	أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾

⁹⁴ Ibid, only for اننزع

⁹⁵ The word "شِيعَة" = "sect/faction" in the sense of a party whose members mutual follow and succor each other!

⁹⁶ See footnote 3203 only here for "لننن"!

⁹⁷ The word "صلية" transliterated "sselleyya" here for lack of a properly corresponding word in English, means broil / burn, as if the entire body is immersed in the intensely heated Fire!

⁹⁸ That is to the Hellfire! Note "comer" to it does not necessarily mean entering into it, like he who comes to water well!

⁹⁹ The word "maqdhēyya" = "مقضيًا" is an objective noun.

¹⁰⁰ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See the Lexicon attached to this Translation!

¹⁰¹ There is no English word for أحسن = absane! Both words perfecter and beautifuler are in their adjective sense!

¹⁰² The word "النادي" means the club or the fellow in societal club = "النادي أو المنتدى"

¹⁰³ The word "كم" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-long!"

¹⁰⁴ See footnote 101 above regarding أحسن!

¹⁰⁵ See the Lexicon attached to this Translation for these two important words! The "baqeyat" = "الباقيات" = plural feminine subjective noun, those that are ever endurers-ever-good she-ones, such as good deeds: e.g. prayers, fasting, Hajj, charities, mentioning of Allah and His various all around most beautiful attributive names and His various favors, etc.

¹⁰⁶ The "ل" in "لأوتين" is a juratory - "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"!

78. Has [be] overviewed the invisible or <i>ittakhatha</i> ¹⁰⁷ ([be] took and made) <i>enda</i> (by munificence of/by Rule of) <i>Ar-Rahma'ne</i> a covenant.	أَطْلَعَ الْغَيْبِ أَمْ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾
79. Not-at-all ¹⁰⁸ ; [We] shall write what [be] says and [We] extend for him of the torment an extension.	كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾
80. And [We] inherit him what ¹⁰⁹ says [be], and <i>ya'atee</i> ^x ([be] obediently comes) ^x (to) us individually (i.e. singly).	وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾
81. And <i>ittakhathu</i> ¹¹⁰ (they ^z took and made) of lesser than/without Allah <i>aalehatan</i> (deities) to be for them a prestige.	وَأَخْذُوا مِنْ دُونِ اللَّهِ إِلَهًا لِيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾
82. Not at all ¹¹¹ ; shall disbelieve ¹¹² they ^z by their <i>ebada'te</i> (worship/ servility-to-Him) and (shall) be they ^z on them opponents ¹¹³ .	كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾
83. Have not seen [you ^s] (that) surely We sent the Satans over the disbelievers (to) incite them <i>azzan</i> ¹¹⁴ (intense incitement).	أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا ﴿٨٣﴾
84. So let-not hasten [you ^s] on them; verily only [We] enumerate for them <i>addan</i> ¹¹⁵ (sure enumeration).	فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾
85. Day [We] throng the <i>muttaqeena</i> (the reverential guarders against Allah's displeasure) to <i>Ar-Rahma'ne</i> (in) a delegation ¹¹⁶ .	يَوْمَ نَخْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾
86. And [We] drive the criminals to Hell ^w (as) <i>werdan</i> ¹¹⁷ (flocked-incomers/ arrivers).	وَنُسُوقَ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرْدًا ﴿٨٦﴾
87. Not possess they ^z the intercession ^w except whom ^p <i>ittakhatha</i> ([be] took and made) <i>enda</i> (by munificence of/by Rule of) <i>Ar-Rahma'ne</i> a covenant.	لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنْ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٧﴾
88. And said they ^z : <i>ittakhatha</i> ¹¹⁸ (took and made) <i>Ar-Rahma'no</i> a child.	وَقَالُوا أَخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾
89. <i>Laqad</i> (verily, already and affirmatively) came you ^c a thing ^x <i>edda</i> ¹¹⁹ (blasphemous vice beyond bounds).	لَقَدْ جِئْتُمْ شَيْئًا إِذَا ﴿٨٩﴾

¹⁰⁷ The word “أَخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالُ” for “الِاتِّخَاذُ,” as stated in لسان العرب; therefore, “أَخَذَ” is always taking and making/ presuming some thing of what was taken! Thus, it is not just the mere taking!

¹⁰⁸ The word “كَلَّا” is an article of negation particularized for deterrence and prevention!

¹⁰⁹ And what he says is that he has possession and children! Eventually his possession and children will revert to Allah, and he, himself will come lonely to Allah! Others say: his possessions and children will be bequeathed to others and he comes lonely to Allah! Both meanings could be valid!

¹¹⁰ See footnote 3106 above regarding “أَخَذَ”!

¹¹¹ See footnote 107 above regarding “كَلَّا”

¹¹² That is they shall deny!

¹¹³ The word “ضِدًّا” is a plural in the form of a singular, according to: إعراب القرآن; تصنيف محمود صافي

¹¹⁴ The word “أَزًّا” is in the infinitive noun meaning intensiveness of the noun!

¹¹⁵ The word enumeration=“عَدًّا,” is an infinitive noun, meaning intensified! Hence, sure here is to modify “enumeration” in order to intensify it, i.e. their days are numbered!

¹¹⁶ In “delegation” by way of demonstrating hospitality to them!

¹¹⁷ The word “وَرْدًا” is an infinitive noun, meaning intensified! Hence, surely is to intensify “وَرْدًا” and “flocked-arrivers” to signify its nature! This is especially to contrast it with the concept of “delegation” for showing hospitality in the *Ayah* above it!

¹¹⁸ The word “أَخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالُ” for “الِاتِّخَاذُ,” as stated in لسان العرب; therefore, “أَخَذَ” is always taking and making some thing of what was taken! Thus, it is not just the mere taking!

¹¹⁹ The word “edda”=“إِذَا” means that which is excessively blasphemous and atrocious vice that it is beyond bounds!

90. Almost the Heavens ^w fissure ^{y120} from it ^x and the Earth ^w cleaves/halves, and the mountains tumble <i>baddan</i> ¹²¹ (in a noisy ruin).	تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ﴿١٢٠﴾
91. That claimed they ^z for <i>Ar-Rahma'ne</i> a child.	أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿١٢١﴾
92. And (<i>it^x is</i>) not befitting/meet for <i>Ar-Rahma'ne</i> to <i>yattake-tha</i> ¹²² ([He] takes and makes) a child.	وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿١٢٢﴾
93. <i>En(not)all</i> who ^a (<i>are</i>) in the Heavens ^w and the Earth ^w except <i>aa'tee</i> ^x ([he] obediently coming to) ^x <i>Ar-Rahma'ne</i> (<i>as</i>) an <i>abdan</i> ¹²³ (submitter/slave).	إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا ﴿١٢٣﴾
94. <i>Laqad</i> (verily, already and affirmatively) <i>abssa</i> ¹²⁴ (comprehensively reckoned) them [He] and [He] counted them <i>addan</i> ¹²⁵ (absolute-count).	لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿١٢٤﴾
95. And each(of) them, (<i>is</i>) <i>aa'tee</i> ([he] obediently coming to) ^x Him, The <i>Oeyamatey's</i> ^w (Judgment's) Day ^x singly.	وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا ﴿١٢٥﴾
96. Verily who ^r believed they ^z and worked the righteous-works ^w shall make <i>Ar-Rahma'no</i> for them <i>woddan</i> ¹²⁶ (sure fondness).	إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿١٢٦﴾
97. So verily only We eased it ^x by your ^t tongue ¹²⁷ to <i>tobashshara</i> ¹²⁸ ([you ^s] tell pleasant tidings) by it ^x the <i>muttaqeena</i> (reverential guarders against Allah's displeasure) and warn [you ^s] by it ^x a people <i>luddan</i> (most-contentious vis-à-vis the right).	فَإِنَّمَا يَسِّرْنَاهُ بِلسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا ﴿١٢٧﴾
98. And how-many ¹²⁹ We perished before them of a generation; do [you ^s] sense of them of an <i>ahaden</i> (a lone/any-one) or hear [you ^s] for them a <i>rekeza</i> (underground faint sound).	وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْرًا ﴿١٢٨﴾

¹²⁰ The word "Heavens" is a feminine gender in Arabic, so "يَتَفَطَّرْنَ" = "fissure" *y* feminizing the verb!

¹²¹ The word "هَذَا" means to suddenly fall in noisy ruin!

¹²² See footnote 117 regarding "اتَّخَذَ"!

¹²³ The word "abdan" = "slave," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

¹²⁴ The word "أَحْصَى" is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration! See البصائر!

¹²⁵ The word "عَدًّا" is an infinitive noun, meaning intensified! So, absolute here is to modify "count" in order to intensify it!

¹²⁶ The word "وَدًّا" is an infinitive noun, meaning intensified! Hence, sure here is to modify "fondness" in order to intensify it, but especially that it is directly from Ar-Rahman, so it is definitely so!

¹²⁷ This addressing the Prophet (SAWS), who is purely Arab! See the Lexicon attached to this Translation for the meaning and implications of this concept of "your tongue," or more explicitly as in (S46: 12)!

¹²⁸ See the Lexicon attached to this Translation for bashshara/youbashsharo/mubashheron= يُبَشِّرُ/يُبَشِّرُ

¹²⁹ The word "كَمْ" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-long!"